
This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

<http://books.google.com>





600095096Z

12676 f. 7



INDULGENCES

WHICH

HIS HOLINESS THE SOVEREIGN PONTIFF

PIUS IX.

GRANTS

TO THE FAITHFUL

WHO KEEP WITH THEM
ANY CHAPLET, ROSARY, CROSS,
CRUCIFIX, SMALL STATUE, OR MEDAL,
BLESSED BY HIS HOLINESS,
AND PERFORM THE FOLLOWING PIOUS
WORKS.



LONDON:
RICHARDSON AND SON,
147, STRAND: 9, CAPEL ST., DUBLIN;
AND DEBBY.

One Penny.

COUNT

ATED

Portiuncula.

A PRO NOBIS.

BURNS AND LAMBERT, 17 PORTMAN STREET,
AND 63 PATERNOSTER ROW.

12676 f. 7

INDULGENCES

WHICH

HIS HOLINESS THE SOVEREIGN PONTIFF

PIUS IX.

GRANTS

TO THE FAITHFUL

WHO KEEP WITH THEM
ANY CHAPLET, ROSARY, CROSS,
CRUCIFIX, SMALL STATUE, OR MEDAL,
BLESSED BY HIS HOLINESS,
AND PERFORM THE FOLLOWING PIOUS
WORKS.



LONDON:
RICHARDSON AND SON,
147, STRAND: 9, CAPEL ST., DUBLIN;
AND DERBY.

One Penny.

cula.

LONDON:
BURNS AND LAMBERT, 17 PORTMAN STREET,
AND 63 PATERNOSTER ROW.

12676 f. 7



INDULGENCES

WHICH

HIS HOLINESS THE SOVEREIGN PONTIFF

PIUS IX.

GRANTS

TO THE FAITHFUL

WHO KEEP WITH THEM
ANY CHAPLET, ROSARY, CROSS,
CRUCIFIX, SMALL STATUE, OR MEDAL,
BLESSED BY HIS HOLINESS,
AND PERFORM THE FOLLOWING PIOUS WORKS.



LONDON:
RICHARDSON AND SON, 147, STRAND ;
9, CAPEL STREET, DUBLIN; AND DERBY.

LONDON:
BURNS AND LAMBERT, 17 PORTMAN
AND 63 PATERNOSTER ROW.

12676 f. 7

APPROBATION.

As the Bishops and many of the Clergy in this country have received faculties from the Holy See to bless medals, rosaries, crosses, &c., and to attach to them the Papal Benediction, it is most desirable that the faithful should understand correctly both the extent of such Indulgences, and the conditions on which they may be gained. In this little work they have a statement presented to them, in which all necessary information on these points is given from the highest authority.

The publication is an exact reprint of a small pamphlet issued in Rome for the use of English Catholics visiting the Eternal City. In recommending it to the public we feel that it will supply, in a simple and clear form, a want which has been long experienced.

✠ JAMES BROWN.

NEWPORT, SALOP.

Dec. 4, 1858.



+

INDULGENCES.

All the Faithful of both sexes are instructed, in the first place, in the name of His Holiness, Pope Pius IX., that in order to gain the Indulgences with which by His Apostolic Blessing he enriches Chaplets, Rosaries, Crosses, Crucifixes, Statues, and Medals, it is necessary to wear or to keep in their possession some one of the aforesaid Chaplets, &c.

In the second place, that they must say the devout Prayers, described below, as the conditions required in order to gain the Indulgences, whilst they wear some one of the aforesaid Chaplets, Crucifixes, &c., or if they do not wear them, they ought to keep them in their own room, or in some other decent place in the house where they live, and recite the respective Prayers before them.

Further, His Holiness does not allow for this purpose Prints or Pictures, nor Crosses, Crucifixes, Statues, and Medals of tin, lead, nor of any material that can be easily broken or destroyed.

cula.

LONDON:

BURNS AND LAMBERT, 17 PORTMAN
AND 63 PATERNOSTER ROW.

12676 f. 7

His Holiness now grants Indulgences to those made of iron, though before they were prohibited.

He also wishes that the Images of Saints should be of those who are already canonized, or of others who are noted in the Roman Martyrology.

These instructions having been premised for the sake of clearness, the Indulgences which can be gained by those who possess one of the aforesaid objects when blessed, and the pious works to be performed, are the following:—

Whoever shall say, at least once a week, the Chaplet of our Lord, or of the Blessed Virgin Mary, or the Rosary, or a third part thereof, or the Divine Office, or that of the Blessed Virgin, or that of the Dead, or the Seven Penitential or the Gradual Psalms, or who shall have the custom of teaching the Catechism, or of visiting Prisoners, or the Sick in some Hospital, or of assisting the Poor, or of hearing the Holy Mass, or of saying it, if he be a Priest, if he be truly penitent, and have confessed to a Confessor, approved by the Ordinary, and shall go to Communion on any of the undermentioned days, that is, Christmas Day, the Epi-

phany, Easter, Ascension Day, Pentecost, the Feasts of the Holy Trinity, Corpus Christi, the Purification, Annunciation, Assumption, Nativity and Conception of the Blessed Virgin Mary, of the Nativity of S. John the Baptist, of the Holy Apostles Peter and Paul, Andrew, James, John, Thomas, Philip and James, Bartholomew, Matthew, Simon and Jude, Matthias, of S. Joseph, the Spouse of the Blessed Virgin, and of all Saints; and on the same day shall devoutly pray to God for the extirpation of Heresies and Schisms, for the propagation of the Catholic Faith, for peace and concord amongst Christian Princes, and for the other necessities of the Holy Roman Church, shall gain on each of the aforesaid days a Plenary Indulgence.

Whoever shall perform the same prescribed works on the other Feasts of Our Lord and of the Blessed Virgin Mary, on each of such days shall gain an Indulgence of seven years and as many quarantines: and further, if he shall perform them on any Sunday or Feast in the year, he shall gain every time five years and as many quarantines of Indulgence: and if he shall

LONDON:

BURNS AND LAMBERT, 17 PORTMAN
AND 53 PATERNOSTER ROW.

12676 f. 7

practise them on any other day in the year, he shall gain a hundred days of Indulgence.

Whoever shall be accustomed to say, at least once a week, the Chaplet, or the Rosary, or the Office of the Blessed Virgin Mary, or of the Dead, or the Vespers, or at least one Nocturn together with Lauds, or the Seven Penitential Psalms with the Litanies, and the Prayers, on the day on which he shall say the same, shall gain a hundred days of Indulgence.

Whoever at the point of death shall devoutly recommend his soul to God, and, according to the instruction of Benedict XIV., of happy memory, expressed in his Constitution of the 5th of April, 1747, which begins *Pia Mater*, shall be well disposed to receive death as from the hands of the Lord with resignation, provided he be truly penitent, and have confessed and communicated, and if he be not able to comply with this duty, at least with contrition shall have invoked the Most Holy Name of JESUS with his heart, if he be not able to do so with his lips, shall gain a Plenary Indulgence.

Whoever shall use any kind of Prayer as a preparation before saying Mass, or before

the Holy Communion, or before saying the Divine Office or that of the Blessed Virgin, shall gain each time fifty days of Indulgence.

Whoever shall visit Prisoners, or the Sick in Hospitals, assisting them by means of some pious work, or in Church shall teach the Catechism, or who shall teach it at home to his own children, relations, and servants, shall gain each time two hundred days of Indulgence.

Whoever at the sound of the bell of some Church in the morning, mid-day, or evening, shall say the usual prayers *Angelus Domini*, &c., or, if he does not know them, shall say one *Pater noster* and one *Ave Maria*, or in like manner, when the bell for the dead is rung one hour after the evening *Angelus*, shall say the Psalm *De profundis*, &c., or if he does not know it, shall say one *Pater noster* and one *Ave Maria*, shall gain every time a hundred days of Indulgence.

Whoever on Friday shall devoutly think on the Passion and Death of our Lord JESUS CHRIST, and shall say three *Pater noster*s and three *Ave Marias*, shall gain a hundred days of Indulgence.

Whoever being truly sorry for his sins

LONDON:

BURNS AND LAMBERT, 17 PORTMAN
AND 63 PATERNOSTER ROW.

12676. f. 7

with a firm purpose of amendment shall examine his conscience and say with devotion three times the *Pater noster* and *Ave Maria* in honour of the Most Holy Trinity, or in memory of the five Wounds of JESUS CHRIST shall say five times the *Pater noster* and *Ave Maria*, shall gain in like manner an Indulgence of a hundred days.

Whoever shall pray devoutly for the Faithful who are near to death, or at least shall say for them one *Pater noster* and one *Ave Maria*, shall gain fifty days of Indulgence.

All and each of the Indulgences above expressed, every one can gain, or he can apply them by way of suffrage to the souls in Purgatory.

His Holiness further declares that by the grant of the aforesaid Indulgences, he intends no derogation to the Indulgences already granted by different Popes his Predecessors for some of the pious works above expressed; wishing that they all should remain in their full force.

His Holiness also commands that in the distribution and use of the Chaplets, Rosaries, &c., blessed as above, the decree of Alexander VII. of sacred memory, issued

the 6th of February, 1657, shall be observed: that is, that the Indulgences annexed to the said objects shall not pass to others except the individuals for whom the blessing upon such objects may be granted, or those to whom they shall distribute them for the first time, and that when one of them is lost, another shall not be substituted for it at pleasure, notwithstanding any grant or privilege to the contrary: that they cannot be lent or given to others for a time and for the purpose of communicating the Indulgences, otherwise they lose the Indulgences themselves: as also that the said objects when they have received the Papal Blessing, cannot be sold, according to the Decree of the Sacred Congregation of Indulgences published the 5th of June, 1721.

His Holiness also confirms the Decree of Benedict XIV. of sacred memory, issued the 19th of August, 1752, by which he expressly declares that, in virtue of Crucifixes, Medals, &c., blessed as above, Masses said at an Altar where such Crucifixes, Medals, &c. may be placed, or celebrated by a Priest who wears them, do not become privileged.

scula.

LONDON:

BURNS AND LAMBERT, 17 PORTMAN
AND 63 PATERNOSTER ROW.

12676

f. 7

Moreover it is forbidden to all persons who assist the Dying, to give them the blessing with such Crucifixes or Medals with the Indulgence at the point of death without a special faculty obtained in writing, as the same Pope has sufficiently provided in his Constitution *Pia mater* already quoted.

Finally, His Holiness desires and commands that the present list of Indulgences, now revised and corrected, for the greater advantage of the Faithful may be published, not only in Latin and Italian, but also in any other language provided that every such version be approved of by the Holy See or by the Sacred Congregation of Indulgences, and that it be not printed out of Rome in any language without the approbation of the same, notwithstanding any decree, constitution or order whatsoever, to the contrary, even if it requires special mention to be made thereof.

Given at the office of the Sacred Congregation of Indulgences and Relics, May 4th, 1853.

F. CARDINAL ASQUINI PREFECT.

LOUIS COLOMBO *Secretary*.

Die 31 Octobris 1853.

S. Congregatio Indulgentiis Sacrisque Reliquiis præposita, præsens Summarium Anglico idiomate exaratum, revisum atque probatum, in posterum uti authenticum habendum esse censuit.

Datum Romae ex Secret. Ejusdem S. Congreg. Indulgentiarum.

L. ✠ S.

F. CARD. ASQUINIUS PRÆFECTUS.

A. COLOMBO SECRETARIUS.

acula.

RICHARDSON AND SON, DERBY.

LONDON:
BURNS AND LAMBERT, 17 PORTMAN
AND 63 PATERNOSTER ROW.

12676 f. 7



NEW WORKS

PUBLISHED BY RICHARDSON AND SON,
147 Strand, London: 9 Capel St. Dublin: & Derby

The Holy Ladder of Perfection, by which we may Ascend to Heaven. By St. John Climacus. Abbot of the Monastery of Mount Sinai. Translated by Father Robert, Mount St. Bernard's Abbey, Leicestershire. Frontispiece, demy 18mo., 3s. 6d.

The Rosary, adapted to the use of Little Children in Schools and Private Families. By a Priest of the Order of St. Dominic. To which is appended the Little Psalter of Divine Love. Approved by the Bishops of England whose Testimonials are given, royal 32mo., printed cover, 1d.

A Short and easy Introduction to the Holy Exercise of Meditation, according to the Method of St. Ignatius of Loyola. By a Catholic Priest. Large royal 32mo., printed cover, 2d.

The same, gilt edges, 4d.

Catechism for First Communicants. By the Very Rev. S. A. Procter, O. S. D., 1d.

Catechism for Confession, with Examination of Conscience, &c., for Children. By the Very Rev. S. A. Procter, O. S. D., Exprovincial. Revised and approved by the Rt. Rev. Bishop of Nottingham, royal 32mo. printed cover 1d.

Hours before the Altar, or Meditations on the Holy Eucharist. By M. L'Abbe de la Bouillerie, Vicar-General of Paris. Translated from the French, by a Religious of the Order of the Visitation, royal 32mo. 1s.

icula.

LONDON:

BURNS AND LAMBERT, 17 PORTMA

AND 63 PATERNOSTER ROW.

12676 f. 7

PUBLISHED BY RICHARDSON AND SON
147, Strand, London ; 9, Capel Street,
Dublin ; and Derby.

s. d.

The Golden Prayer Book ; or a

Manual of Spiritual Devotion, for Christians who Living in the World, aspire to perfection : to which are added a choice Collection of English Hymns ; the Vesper Psalms and Hymns, Latin and English, for all Sundays and Holidays of Obligation throughout the year ; the entire Complin, Latin and English ; a very full and complete service in Latin and English for the Exposition and Benediction of the Most Holy Sacrament ; the Historical and First Catechisms, the Catholic Servant's Apology, &c. All carefully compiled from the most approved sources by a Priest. With the Approbation of His Eminence Cardinal Wiseman,

.. I 0

* * This Book may be had in various bindings, with or without the Epistles and Gospels, at moderate charges. A very liberal allowance made to Parochial Schools.

Hymns for the People adapted to

popular tunes, by the Very Rev. Father
 Faber, D. D.

.. 0 1

Thanksgiving After Communion.

From "ALL FOR JESUS." By the Very Rev.
 Father Faber, D. D.

.. 0 1

What every Christian Must Know

— Confession—Laws of God, and of the Church
 —Rule of Life—Good Works—Sins—Conscience. Imprimatur, PAULUS CULLEN,
 Archiepiscopus Dublinensis,

.. 0 1

Garden of the Soul—Key of Heaven

—Catholic Piety—Holy Week Book,—Vespers Book—Bibles, Testaments, in various bindings, and at prices from 6d. upwards.

+

A SHORT ACCOUNT

OF THE CELEBRATED

Indulgence of the Portiuncula.

REGINA ANGELORUM, ORA PRO NOBIS,

LONDON:

BURNS AND LAMBERT, 17 PORTMAN STREET,
AND 63 PATERNOSTER ROW.

12676 f. 7

LONDON :
PRINTED BY ROBSON, LEVEY, AND FRANKLYN,
Great New Street and Fetter Lane.



Indulgence of the Portiuncula.

SINCE the suppression of religious houses in England, so little has been known of the Franciscan Order that it may be necessary to say a few words about it before entering on a detailed account of this celebrated Indulgence. Its holy founder, the great St. Francis of Assisi, has ever been considered one of the most saintly of the glorious band commemorated on our altars. At an early age he gave himself wholly to God, renouncing wealth, rank, and all that the men of this world most prize; and receiving as his reward in his mortal life contempt and scorn, which to him was a treasure far more valuable than all the honours which could have been lavished upon him as the favourite of any earthly prince.

He and his Order are preëminently named the Seraphic; and he was the first who received that most marvellous of all supernatural gifts—the impression of the sacred stigmata, and this not merely in the ordinary way in which this favour has since been granted to other saints. In St. Francis there was not only the impression or wounds of the hands, feet, and side, but nails perfectly formed, and of a hard and callous matter, were seen in these wounds, both during his life and after his death. Nor is this a mere matter of conjecture or pious belief: the Church has sealed the fact with her strongest testimony by grant-

ing a feast in honour of this supernatural grace, which is celebrated by the entire Church on the 17th of September. Thus we are no longer at liberty to form our own opinion on this subject; for St. Thomas assures us, that to entertain a doubt regarding any matter which has been thus sanctioned by the Holy See would be scandalous, and would savour of heresy.

The facts connected with the grant of the Indulgence of the Portiuncula are in themselves so supernatural that we can easily suppose that persons would be inclined at first to doubt them.

Ours is scarcely an age of faith. Living, as we do, surrounded on every side by heresy, we are imperceptibly tainted by its baneful atmosphere; and in our anxiety to be charitable to our neighbours,—if indeed such conduct deserve the name,—we have become uncharitable to ourselves. We have been afraid to acknowledge by our actions and our words that our belief was in the supernatural and unseen; and thus gradually we have weakened our faith, and imbibed the spirit of those with whom we have associated. But have we benefited them or ourselves by this human wisdom? And then, when we have weakened our faith by our concessions to heresy, we are startled and thrown back when some purely supernatural fact is put before us; and instead of believing with the ready childlike trust of the simple and pure-hearted, to whom the supernatural alone is natural, we suggest a thousand doubts, and wish to hide our unbelief under the cover of reason, and a marvellous caution lest we be too credulous.

But there is another view of the case which may be taken. A good Catholic will scarcely refuse to believe the facts which are stated here; but he may consider them unimportant: he may be interested in reading an account of so remarkable an in-

dulgence; but there the matter will end. And why? Simply because it is to be feared we are all too careless on the matter of indulgences; partly because, as has been already remarked, we are tainted by living in an atmosphere of heresy; and partly because we are not as much in earnest as in common prudence we ought to be in regard to matters of such importance.

Now if we are careless about endeavouring to gain indulgences, we must either think that we are so perfect as not to require them, or that the sufferings of purgatory will fall very short of what theologians teach. And yet we know that purgatory is a place of punishment ordained by an all-mighty, all-powerful God, whose only and beloved Son has drunk to the dregs a chalice of the deepest anguish, to save us from the eternal punishment of those very sins of which we think so lightly. Instead, then, of imagining that the pains of purgatory will be light, should we not rather think that all descriptions and accounts of them must fall far below the reality? It is a God who punishes: it is the justice of a God which must be satisfied.

As the object of this little notice is to draw attention to a great indulgence, and as few of us perhaps have well considered the subject, we will add a very short statement of what an indulgence is, and of the conditions necessary in order to gain that of the Portiuncula.

And, first, "an indulgence is the remission of the temporal penalty due to actual sins, already remitted as to their guilt, granted externally to the Sacrament of Penance by those who have the power of distributing the spiritual treasures of the Church;"* or in other words, an indulgence is a remission of the temporal punishment due to sin, the guilt of which

* Bouvier on Indulgences, p. 2.

has been already pardoned. Now it is to be observed, that with regard to sin there are two distinct questions: the first regards the remission of the eternal punishment; the second, of the temporal. The eternal punishment, we need scarcely remark, can only be remitted by the Sacrament of Penance, or, when this Sacrament is morally unattainable, by a perfect contrition joined to an efficacious desire of the Sacrament. With regard to the second question more must be said. The temporal punishment due to our sins must be borne either in this life or in the next. It is to be supposed most persons would prefer to avoid suffering in the next world what might be remitted by a comparatively slight exertion on our own part in this. Now an indulgence is a most merciful grace which obtains for us this favour; and it is at once our duty and our interest to endeavour to obtain as many indulgences as we can.

The Church has an immense treasure in the superabundant satisfaction of our Divine Lord, of His Blessed Mother, and of the merits of the Saints; these she can apply to the souls of her children, and by this means assist them in paying their unpaid debts.

The conditions necessary for us in order that we may avail ourselves of this inestimable grace are these: 1st, we must have the intention of gaining the indulgence; 2d, we must be in a state of grace; and 3d, we must fulfil the conditions required by the Holy See. In order to gain a plenary indulgence, we must also be perfectly free from any affection to sin, otherwise we shall not gain it entirely. But we should not be deterred from an effort to gain a plenary indulgence because it is so difficult; for even if we fail, a greater or less degree of grace will be granted us in proportion to our disposition, although we may not obtain the entire remission of our guilt.

All the circumstances connected with the Indul-

gence of the Portiuncula are most remarkable, and full of the deepest interest to every Catholic, for each one of us is concerned in this matter.

St. Francis was born at Assisi, a town in the ecclesiastical states, in the year 1182. His parents were respectable and wealthy; and for several years after he had attained the age of manhood, they had reason to hope that their son would carry on the business in which they were engaged, and live in opulence and distinction, as they had done hitherto. Their trade being carried on principally in the French provinces, and Francis having learned that language very readily, served to increase their hopes; but his commerce was not to be in any earthly merchandise, and it was not long before he disappointed all their expectations.

At the age of twenty-five Francis entered on his career of sanctity, in which he persevered with ever-increasing merit until the hour of his death.

Soon after his renunciation of all his worldly wealth and prospects, he employed himself in repairing three of the churches in his native city; one of these was the church of St. Mary of the Angels, or the Portiuncula. Here he resided for some time, and gathered round him a little band of devoted followers, who began to practise, with their saintly father, all the austerities of the order which he was so soon to found.

It was during the month of October in the year 1221, that the famous Indulgence of the Portiuncula was granted to St. Francis of Assisi. One night, whilst he was praying in his cell with more than usual fervour, an angel appeared to him, and desired him to hasten to the church, where our Blessed Lord was waiting for him, attended by His Mother and a multitude of heavenly spirits. With a hopeful and yet trembling heart, the saint arose from his knees

to obey the summons of his God. As he passed along to the church, angels lined the way on either side; and as he entered and prostrated himself with trembling awe, he heard the voice of Jesus, who addressed him thus: "Francis, you and your brethren burn with zeal for souls; ask, then, whatever you desire to have for their good and for My greater glory." Then the holy man replied, "My Lord Jesus Christ, I am but a miserable sinner; yet I will venture to beseech your Divine majesty to grant to all who shall visit this church a Plenary Indulgence, if they shall be contrite and confess their sins." And then, turning to the Queen of Heaven, he added, "Oh, holy and glorious Virgin, make intercession for me and for all sinners to your Divine Son."

Immediately he beheld our Blessed Lady pleading his cause most earnestly; and then our Lord replied, "Francis, what you ask is great, yet you shall obtain greater favours than this. I grant you what you demand; but go to My Vicar, to whom I have given the power to bind and loose on earth, and ask him to ratify what I now declare." The vision then disappeared, and Francis remained in prayer until the morning dawned. He then called the brethren to him, and told them of the wonderful grace which had been granted to them. They had seen the brilliant light which filled the church from their cells, but they had feared to approach nearer to ascertain its cause.

Pope Honorius was at this time at Perugia; and thither Francis repaired, in obedience to the Divine command, taking Brother Masseo as his companion. Having been admitted to an audience with the Holy Father, he addressed him thus: "Some years since I repaired a church in the dominions of your Holiness, which had almost fallen to ruins: I beseech your Paternity to grant that all who visit it

may obtain a Plenary Indulgence without giving any alms."

This was a new and startling request; an Indulgence of this kind had never before been granted. The Pope naturally hesitated, and then inquired for how many years Francis wished to have this Indulgence. "Holy Father," exclaimed the saint, "I ask not years, but souls." "How would you have it, then?" asked Honorius. "What I desire," replied Francis, "is this, that your Holiness would grant a Plenary Indulgence to all who shall visit the church of St. Mary of the Angels, if they have confessed their sins with true and perfect contrition." "You are asking a most unusual favour," replied the Pope, "and one entirely contrary to the ordinary custom." "What I ask," answered Francis, "is not of myself, but in the name of Jesus Christ, who has sent me." On hearing these words, Honorius remained for a few moments absorbed in thought; and then, as if under the influence of inspiration, he repeated these words three times, "It is my will to grant what you desire." However, some of the Cardinals who were present represented to him that the favour which he was granting was too great. He, therefore, at their suggestion, added, "I grant this Indulgence in perpetuity, but only on one day in the year." At these words Francis humbly bowed his head, and, craving the Papal benediction, prepared to depart. But he was recalled by Honorius, who exclaimed, "Simple man, where are you going, and what proof have you of what has just been granted to you?" "Holy Father," replied the saint, "your word is sufficient for me: if this Indulgence be the work of God, He will take care to manifest it to the world; Jesus Christ will be the notary, His Blessed Mother the parchment, and His angels the witnesses."

Nearly two years passed away, and Francis with

his friars still continued their work of prayer and zeal for the salvation of souls.

One night in the month of January 1223, whilst the snow lay thickly on the ground, and the stars shone out bright and clear in the winter-sky, Francis prayed in his lonely cell; but he was not alone, although he seemed to be so. No; his guardian angel was watching near him to carry up every sigh and tear, that he might offer them up with "much incense" before the throne of God; and the wily, crafty tempter was there also, to suggest thoughts of weariness and disgust, and to turn him, if possible, from his holy purpose.

After some hours of wearying conflict, Francis rose; and hastening into a neighbouring wood, where there was a bush covered with long and sharp thorns, he threw himself into it; and rolling himself in it until the blood gushed from all parts of his body, he exclaimed, "I will rather suffer with my Jesus than rest with His enemy."

Scarcely had he uttered these words, when he found himself encircled by a light of unearthly brilliancy, and the thorny bush was covered with red and white roses. Then angels appeared to him, and said, "Francis, hasten to the church, and you will there find Jesus and His Mother." He arose immediately, and perceived that he was clothed with a garment of the purest white. Gathering twelve of the roses, he proceeded to the church, and there found it as the angel had said. Falling at the feet of Jesus, he besought Him to appoint the day on which the Indulgence should be granted; and our Blessed Lord condescended to reply, that it should be from the even-song of the day on which St. Peter was delivered from prison, the 1st of August, until the even-song of the following day, including also the night.

Then Francis arose, and, taking three roses of each colour, prepared to visit the Holy Father once more; but not until he had heard the angelic choirs chanting the *Te Deum*, more thankful for the graces bestowed on the human race than are we whom they so deeply concern.

Immediately after this event, Francis set out for Rome, accompanied by three of his friars. He related to the Pope the vision he had seen, and his statement was confirmed by his companions, and by the miraculous flowers which he had brought with him. After a conference with his Cardinals, the Holy Father granted all that the saint required, and desired the Bishops of Assisi, Perugia, Todi, Spoleto, Foligno, Nocera, and Gubbio, to repair on the 1st of August to Assisi, and there to proclaim the Indulgence.

On the appointed day all the prelates had assembled; and Francis, by their desire, ascended a platform, which had been prepared for the purpose, and proceeded to address the people. His sermon was angelical; and it seemed, indeed, most fitting that he who had received this favour should be the first to declare it to the world. There is an authentic document still extant, in which it is said that during this discourse he held a paper in his hand on which was written these words: "I wish you all to go to Paradise; I announce to you an Indulgence which I have received from God Himself, and which is confirmed by the mouth of the holy Pontiff. All who are here to-day, and whose hearts are truly contrite, may obtain a Plenary Indulgence, and also those who visit this church on the same day in each succeeding year. It was my desire that this favour should have been granted for eight days, but I could not obtain it."

The assembled prelates, however, were by no means inclined to take this view of the case; they,

on the contrary, thought that the Indulgence granted was already too extensive, and determined to limit it to ten years. Each, as he ascended the platform, prepared to make this declaration ; but it would seem as if their design was only permitted by the providence of God as an additional testimony to the truth of the revelation, for each, when he was about to utter the words "ten years," found himself compelled to say "in perpetuity."

Many other miracles occurred at the same time, one of which we shall briefly relate. The religious on that eventful night had nearly all retired for the short rest allowed them by their holy rule ; but they were suddenly awakened by a murmur of joy and devotion which broke from the crowds who were watching in the church. On entering it to ascertain the cause, they saw a white dove, which hovered over the altar, and then flew five times round the church.

There was one of the brethren, a man of great sanctity, named Corrado of Offiedo, who was watching near the altar. Having been questioned by one of his companions, he declared that he had just beheld the most glorious Virgin Mary entering the church, surrounded by ineffable splendour, and holding her Divine Son in her arms ; that she had blessed the kneeling crowds ; and that the dove which they had all seen had then appeared, flying round the church in the manner already related. The people had not seen the vision, but they had *felt* it, and this had produced the simultaneous burst of devotion.

At Assisi, this feast is kept with the greatest solemnity. On the eve, from fifteen to twenty thousand pilgrims may be seen flocking in from all quarters of the Italian states, in order to partake of the marvellous grace of this great Indulgence. The scene is picturesque in the extreme, as

the pious troops are bivouacked in all directions; and the good friars of the Sagro Convent return the hospitality they have often received by allowing their peaceful cloister to be invaded, and even its stairs and corridors are used as places of rest during the night. A few centuries back, the course was even greater. Bernabio, of Sienna, the companion of St. Bernardin, relates, that he found no less than two hundred thousand pilgrims there (in 1457); and for several centuries kings, princes, and nobles might be seen in numbers kneeling amongst the pious crowds. For a considerable time, the Indulgence could only be gained on the one day in the year; namely, from the first Vespers of the Feast of St. Peter's chains, August 1st, until the second Vespers of the same Festival; it may now, however, be gained on any day at Assisi. In 1393, the favour was extended to the friars at Alvernia, but only for the Feast of the Stigmata. In 1515, the Poor Clares, or second Order of St. Francis, received this favour from Leo X. In 1631, Urban VIII. granted the privilege to several parochial churches of towns or cities where the religious of the Order had not established convents. At the present time, this grace is granted to *all* parochial churches in Holland, France, and England; and the faithful may gain the Indulgence on the usual conditions,—confession; communion, to be made either on the day of the Feast, or of the first Vespers; a visit to the church or chapel; by which you gain a Plenary Indulgence for yourself, and as often as this last condition is repeated, you may obtain the same grace for the holy souls.

This last privilege has been often disputed, but all doubts are now at an end. In 1847, the Sacred Congregations of Indulgences were applied to on the subject, and these two questions asked: first,

whether a Plenary Indulgence, which might be applied to the holy souls, could be obtained *toties quoties* for every visit; and secondly, whether it was necessary that the communion should be made in the same church. The reply was in the affirmative to the first, and in the negative to the second.

In Ireland, the convents of the Order are numerous: in Dublin, Cork, Waterford, Limerick, Thurles, Wexford, Clonmel, Athlone, and Ennis, there are convents of friars; and in Dublin, Galway, and Newry, the Order has its representative in the Poor Sisters of St. Clare. In England, there is a convent of the same Order at Baddesley; at Taunton, and, we believe, in London and Exeter, there are Tertiary Franciscan Nuns, the former being a very large and long-established community; and at Pantasaph, in North Wales, the Fathers Capuchins have founded a monastery, which it is hoped will lead to the increase of the Order in England,—already watered with the blood of its martyrs,—and its reorganisation as a province.

The circumstances connected with the first part of this great Indulgence have now been fully stated; the opportunity and condition for gaining it explained; and surely there are few who will not make an effort to obtain for themselves and for their suffering brethren the graces of the Portiuncula. There are few who could not manage by a little exertion and self-denial to communicate either on the Vigil, the 1st of August, or on the Feast; and few who could not spare an hour at least, and many visits might be made in an hour, in endeavouring to gain Indulgences for the holy souls.

Little more remains to be said. If we are at all in earnest in our love of God, surely, surely we will prize as we ought this great favour. Coming, as it has done, in the first instance from the tender love

of the Heart of Jesus, may we not with peculiar certainty plead with our dearest Lord on that day to grant us the Indulgence which He Himself has given? And shall we not have much to answer for if we neglect to do our utmost to obtain these graces, so freely offered? Let us invoke Mary, the Help of Christians, the Refuge of sinners; and as she pleaded with her Divine Son for Francis, when he obtained this favour, so she will plead for us, that we may gain all its graces. And oh, what joy for us if we might obtain even the release of one soul, and thus add one more voice to the choirs who sing Alleluias before the Eternal Throne!

With a brief extract from the magnificent sermon of Bourdaloue on this Feast, which we could wish were in the hands of all who read these pages, we will conclude; and surely his name, his eloquence, and his learning, will convince and persuade even though our simple statement of facts should meet with little acceptance. After speaking of the seraph of Assisi with all the warmth and admiration of his fervent heart, he continues: "I affirm that of all indulgences, that of our Lady of Angels is one of the most certain and authentic which the Church possesses. And why? Because it is an Indulgence which has been granted directly by Jesus Christ. It is true that the Vicar of Christ can grant an indulgence; but however great may be his authority to dispense to the faithful the gifts of God, the indulgence which he grants may be of no value, because theology declares there might be want of a sufficient cause for it, or that other reasons might render it invalid. But an Indulgence immediately and specially granted by Jesus Christ Himself must be infallible; for does not this Man-God know all that He has power to do? does He not act according to the rules of eternal wisdom? is He not absolute

master of His graces ? and can He not, in dispensing them, act as He pleases ?”

Ora pro nobis, beata Pater Francisce.

HYMN TO ST. FRANCIS OF ASSISI.

HIGH amid the choirs of light,—
Where the golden seraph's blaze
Dazzles e'en the angels' sight
With the brilliance of its rays,—
Seated on a throne of bliss,
Drinking love from love's own fountain,
Dwells the saint in rapture glad,
Thronèd on the golden mountain.

Now no more shall pain or tears
Crush his heart, or bow his spirit ;
Now no more shall earthly fears
Cloud the joys he doth inherit.

Saintly father, we before thee
Wait with weeping for thy prayers ;
Saintly father, oh, remember,
Those who struggle mid earth's cares.

Thou hast fought, and thou hast conquered ;
But for us the strife remains ;
Speed, then, gentle saint, to help us,
Lest we sink beneath our pains.

By thy thirst, so deep, so burning,
For the wounds of Christ thy love,—
On our needs one kind glance turning,
Help us till we come above.

By thy heart, so kind and gentle,
By thy meek and thoughtful ways,
By thy most unearthly raptures,
By thy bursts of holy praise,

By thy weary ceaseless vigils,
 By thy endless care and strife,
 Whilst thy body here subduing,—
 Lead us to the Land of Life.

By that dear and gentle Mother,
 By her heart all but divine,—
 Holy father, hear our pleading ;
 To thy children's prayer incline.

We are pining, we are striving,
 But for thee the strife is o'er ;
 Help us, then, most blessed father ;
 Bring us to the golden shore.

There with thee for ever praising
 God the Father, Spirit, Son,
 We will sing, our joys unending,
 Whilst the ceaseless ages run.

A PETITION FROM THE POOR SOULS IN PURGATORY.

HAD you but seen, as we have seen,
 The face of Jesus crucified ;
 Had you but heard, as we have heard,
 The throbbings of His wounded side ;

Could you but know with what a love
 He burns to have His children home,—
 Your hearts would break with tearful grief
 That you on earth must longer roam.

But we have passed from all its cares,
 Are anchored safely from its fears ;
 And yet we burn in purging flames,
 Where minutes seem like long, long years.

Oh, help, oh, pity us ; and we
 Will pay you back a thousand-fold,
 And speed your entrance to the land
 Whose streets are paved with living gold.

18 INDULGENCE OF THE PORTIUNCULA.

Oh, help, oh, pity us ; our hearts
Are burning fiercer than the fires
Which round us play in livid flames,
To purge us from all earth's desires.

Oh, help, oh, pity us ; one prayer,
One little alms, for Jesus given,
Will help to pay our unpaid debts—
May open us the gates of heaven.

And when we've entered in our home,
And our first burst of praise is o'er,
We will remember you, and then
Will pray for you for evermore.

FOR THE FAITHFUL DEPARTED.

O God, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed the remission of all their sins, that by the help of pious supplications they may obtain the pardon which they have ever earnestly desired ; who livest and reignest, &c.

THE END.

LONDON :

PRINTED BY LEVEY, ROBSON, AND FRANKLYN,
Great New Street and Fetter Lane.



